

LESSON 122

DEATH

The Golden Dawn version of this card is very much in the traditional mode. Here we have the typical archetypal image of the 'Grim Reaper' or the figure of death itself. Overall this shows the underlying factor of what we will transform into, after death. In many ways death is a continuation of the journey of the Hanged Man. Now that the suffering of the former has given way, to enlightenment, the cross over from one boundary to another can be accomplished.

Crowley made the comment in his Book of Thoth that Death is a Saturnian Symbol and found it strange to be associated to Scorpio. However even though the standard archetype associations were done before the discovery of Pluto, which is exalted in Scorpio, an esoteric study of Pluto in Scorpio will reveal that it is more associated to death than Saturn, for before the discovery of this planet Saturn had many associations attributed to it that in the light of modern knowledge can now be attributed to Pluto. In addition the sign Scorpio is well known as a transformative sign.

Mathers says of this card: 'The 13th Key of the tarot represents the figure of a skeleton, upon which some portions of flesh still remain. In a field he is reaping off with a Scythe of Death the fresh vegetation which springs from the corrupting bodies buried therein - fragments of which - such as hands, heads and feet appear above the soil. Bones are also strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that Death is the equaliser of all conditions. The five extremities, the skull, hands and feet allude to the powers of number five, the Letter of Heh, the Pentagram - the concealed Spirit of Life and the Four Elements - the originator of all living form. The Sign of Scorpio especially alludes to stagnant and foetid water - that property of moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life, is symbolised by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbage, in its turn affords food to animals and to man, which again when dead, nourisheth vegetable life and brings growth and perfection to the living herbage. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. "As for man, his days are as grass, as a flower of the field, so he

flourisheth." The top of the scythe forms the Tau Cross of Life, showing that what destroys also renews.'

'The whole is a representation of the essential transformation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the celestial the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris - which later yet rises against Horus. The Scorpion, Serpent of Evil delineated before the figure of Death in the more ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the Symbol of the Nameless One, representing the seed and its germ, not yet differentiated into Life, therefore unacceptable of definition. The Scorpion is the emblem of ruthless destruction; the Snake is the mixed and deceptive nature, serving alike for good and evil; the Eagle is the higher and Divine Nature, yet to be found herein, the Alchemical eagle of distillation, the renewer of Life. As it is said:- "Thy youth shall be renewed like the eagles." Great indeed, and many are the mysteries of this terrible card.'

Also with the Mathers description, which is really quite profound, there are other meanings that are but barely hinted at. Overall the card shows the plight of man in Macrocosm though clearly we are also dealing with the man, the microcosm as well. The figures on the ground can also stand for the many lives that one must transmute through, from beggar to King so that he will know power and fortune as well as poverty, so the soul experiences all these phases of human existence. To appreciate this card in context of the Golden Dawn rituals one really has to study the symbolism of Typhon the Destroyer which is mentioned just before, during, and just after this card was introduced in the Portal ritual to the postulant. Typhon is clearly part of this card's meaning and is further elaborated on in a description given to the postulant which in fact shows but another aspect of Death.

The drawing of the Solar Annular Eclipse at the top of the card relates to the Neshamah blocking out the expression of the Ruach. The Annular or Ringed Eclipses, as they are sometimes called, relate to a completion of a cycle on a higher plane which forces the Nephesch to release itself from its two senior counterparts which result in the termination or death of the physical body.

The colour of the field is the Blue Green of the King Scale while the sky above it is its translucent colour in its upper stage with the Jasper Red sunset of the Queen Scale (in its translucent colour) where it merges with the earth on the

horizon. The serpent, eagle and part of the sun that is not obscured are also coloured in the Jasper Red of the Queen Scale. The skeleton is the Teak Brown of the Princess Scale (combining the translucent colour for shadings), as is the scythe also. The body parts on the ground are coloured in the translucent Agate of the Princess Scale as is the darkened part of the Sun. On the scythe there is blood (the complementary colour of the King Scale).

The psychological concept of this card shows transformation through the intensity of emotional sexual energy. There are times when the individual will be dormant in his or her activities during certain phases while the opposite will then occur. This card is not one of half heartedness but is dramatic and extreme in one phase or another. Here, the individual has an overwhelming instinctive urge to merge with other forces, persons or places. The intensity and finality of Death is somewhat overwhelming for the individual. Any action he or she takes will be followed through to the bitter end. There is an urge to identify with the Greater Whole of Humanity and every act done relates back to this in one form or another. Though partly obsessed with sexuality, the individual will find that it will tend to take up ones very existence on many different levels. In some ways we are reminded of the psychological makeup of the Indian Tantric followers and their approach to their own levels of consciousness through the sex act - which has many underlying and far reaching effects. This card shows individuals who seem frustrated as well and can produce a type of sexual neuroses - which is produced when one finds that the sex drive has no outlet for the Greater Whole. Like the eagle in the card, it is a symbol of things yet to come.

The alchemical aspect of this card is Putrefaction, it is the Primea Materia which is liberated through Putrefication, symbolised by the eagle at the top of the card. The lunar crescent (the Moon in front of the Sun) hints at various states of change that the Primea Materia has gone through to be liberated. The parts of bodies, at the feet of the skeleton, show the shattered crucible where the spirit has risen from the material and left this plane of existence.

DIVINATION

Note: A number of Tarot authors have tried to steer clear of taking the literal meaning of this card as death and have gone on to discuss the meaning of transformation. It is precisely because of this manipulating that we have created the meaning of the cards in the astrological houses. For each main fundamental level

is then researched. Death is a distasteful subject for most of us, and when this card turns up in a reading it can cause a lot of discomfort and distress to the querent. The problem on interpretation of this card lies squarely in the method of divination utilised. As an example, take the end result of a simple reading as in the Celtic Cross method, it can be frightening due to the fact that it is general, applied to no particular house division. With the use of the astrological house system, as given in this course, Death will mean Death only when it applies to the house you have allocated it to which will be the eighth house. The 8th house shows when and how it will occur but it is imperative that the house one is asking about is defined first so that no error can be made in judging the card. While death can also occur equally in the 4th and 12 houses the 8th is possibly the one that the literal meaning of the card can be taken.

ON MATTERS OF Selfhood; Self Projection; new ideas; new beginnings; reactions to outside stimuli; the life force; first encounters:

Death, under the above matters is illusory and is representative of things to come. Here, its most effect is on the personality where there is a death phase of hindering patterns to release a new mode of projection. Ideas and concepts are changed as the old personality dies. New beginnings are yet to come, however an ending has taken (or will take) place when a final phase is worked through which will not again be repeated. On first encounters there is no response to outside stimulus, as it is of an internal nature where images are formed for understanding although externally one appears uncompromising.

ON MATTERS OF possessions and personal attitude towards such; personal estate and resources both physical and material; principles and feelings; management and projection; commerce, personal, commercial, governmental and national financial affairs directly relating to the self:

If you condemn yourself you cannot expect any thing less from others. Treat yourself fairly, with respect, and you will receive such treatment from external and internal forces. The key impetus for the death card is survival and that is exactly what one does under the above matters - survive. There are threatening situations where one may lose all, and if not willingly, you'll experience it anyway, unwillingly. Fundamentally an exchange of existence takes place whether for better or worse. One should not expect too much on a material or financial level when the Death card appears here.

ON MATTERS OF short journeys; communications; relationships; brothers, sisters, neighbours; humour; identity; early education; books; correspondence; enlarging ones field of activity:

The end of a journey is in sight. There is a separation from relations and relationships, and also a transformation of the levels of the type of relationship one has with people. This card, Death, represents a loss of identity causing disorientation, however this loss is necessary so that a new image can be formed. In early education there were changes in schools. For some this shows a finishing of one form of learning and going on to higher forms of education. Expect no correspondence or a temporary setback in one field of activity.

ON MATTERS OF the end of one stage and the commencement of another; the home and private life; buildings; land; parents; security; emotions; significant shifts in lifes directions; concerning the soul; the occult in its practical terms; divination:

Here, the Death card, literally means the end of one stage of ones life but where there is an end there is a beginning. It is representative of the soul's journey in life and death. Occult activities are advised against except those that can convey transformation. Significant shifts in lifes directions are generally not noticed as this card represents the results of long expected changes, of which, occur very subtlety, and as matter of course. The influence of the home and private life environment is transformative. There may be a death in the family - or have been - from which you may benefit by (depending on the surrounding cards).

ON MATTERS OF love given; creativity of selfhood; the creative will; children; entertainment; recreation; speculation; sports; the arts; gambling; fulfilling potentiality:

The Death card here exemplifies the love-pain-death complex, which distinguishes the psyche from physical love. Such physical love is felt as consuming anguish and insatiable desire which surpasses all pleasure of love. It is an idolising love which is an illusion of which actual possession of the loved object causes disappointment and disillusion of the godlike status it was once given, hence death of the illusion. This card is representative of a birth, and the transformative growing pains of children. Concerning the creative Will, this card is analogous to divine wisdom. On all of the rest of the above matters however, this card is not fortunate and advises against such activities.

ON MATTERS OF sickness; employment; employees; relationships within the work environment; conflicts; service; ones sense of service; the acquiring of skills; psychology:

The Death card here represents a psychological reorientation after effort and sacrifice. In matters of employment a job is completed, one cannot (and should not) return as that phase in your life has ended. Any sickness is a common ailment and ailments from which all humanity suffer from time to time. If one is ill then this card shows the end (termination) of an illness. However do not take physical illness at face value - look into the deep recesses of the psyche and try to treat the root cause of the ailment. Concerning the work environment there is a breakdown of a situation. There is a powerful recreative force involved here by the Death card. It is the will to live, but through surrendering all, to live again anew, for the old must be cleared away for the new. Radionic healing is depicted here.

ON MATTERS OF marriage and divorce; contracts; the other party; competitors, adversaries, and known enemies; partnerships; public relationships; social interaction; the law of compensation; what is lacking; the workings of karma:

The Death card in this position shows the end of relationships, the end of a contract or business deal, painful times and crises, transitions which must be made. Relationships die a natural death - nothing is expected, however one must be aware that for many the Death card shows situations experiencing 'little deaths' and rebirths, and not necessarily a complete death of a matter. Nevertheless this card is likened to the God of destruction in this position. Relationships act as a catalyst for transformation and change, which is necessary in the workings of karma, where deep emotional complexes must be released.

ON MATTERS OF death and rebirth; accidents; effects of others; crime and retribution; legacies; wills; others estates and finances; joint resources; moods; sex; spiritualism; rejuvenation; mysticism; transformation; psychotherapy:

When enquiring about life and death this card in this position generally means death at the most or otherwise it represents transformation and regeneration. There is an immense ability to tap the regenerative forces of nature. On a sexual level this card shows conquering passions and loosing the self to make a union (through sex) with life/God/beloved or society. On another level there is losing ones conscious boundaries, slipping into the recesses of the unconscious. It also shows partnerships

where one person has relinquished control to the other. Through seeing the face of death one can be born - let death jolt you into life.

ON MATTERS OF religion; metaphysics; philosophy; higher study and education; legal systems; morals; institutions of learning; long distance travel; exploration; public communications; the collective mind:

In this position the death card suggests one to consider the wisdom of the serpent and its transformation into the eagle. It is also associated to the death or sudden change of an in-law but to the person experiencing the change it is not sudden, but something that is a matter of course to preceeding circumstances. This card shows someone searching for the answer to life and death or someone averse or with a fear of the answers and becoming nihilistic. However 'to philosophize is to prepare for death' (Cicero), and one should not die unless one has lived well: This is what is suggested by this card under the above matters, to go on life's journey and learn as much as one can learn. Through higher education, transformations can occur and any journeys taken will be long although this card represents life's journey rather than individual journeys.

ON MATTERS OF public honour; status; ambitions and goals reached; achievements; profession; the other parent; causes for disgrace; recognition; identity:

A parent represented in this position may be archetyped with a devouring nature, for some there is a loss or early death of a parent. In either case problems occur as a result of this parent. The Death card here also shows the feelings of being devoured in ones profession - a situation too overpowering for you. This card shows a person/state or country coming out of a crises renewed and regenerated. Under the above matters the death card represents a conclusion of affairs, ambitions, goals. Illusions, dreams are shattered and one realises the hopelessness of them. One should retire from current activities.

ON MATTERS OF friends; income; social alliances; legislation; ones attitude; group activities; government, counsellors; love received; spiritual and intellectual aspirations; ideals; fulfilment; what you yield and how you benefit others:

Friends and friendship is lost. Newer alliances are formed. A person's attitude is changed, old ideas are wiped. In terms of love received a person will see you in a different light. There

is total fulfilment here - what you had to do has been completed. In group activities or organisations this card shows the end of something, a dissolving of a group, a rebuilding of new values, rules, regulations etc, the changing of parliament/congress. Concerning spiritual matters a certain amount of understanding is attained after personal experience, and there a bright new beginning is seen. This card does not bode well for financial income.

ON MATTERS OF responsibility and contribution to others; humanistic concerns; karmic debts; unresolved problems; hidden resources; the unconscious; sorrow; health afflictions; secret enemies; hospitals; secret societies; self undoing; total identification:

In this position the death card shows a person having the death wish, and for some there is death-anxiety. Any change is psychologically equated with death. There is a dread of 'not-being' yet a person must traverse this state for any kind of transformation. If negatively aspected this card shows death, and in some cases a disappearance. Positively aspected it shows a redirection of energies towards strengthening oneself and for higher development. As regards hidden enemies, one must strengthen and protect ones weak points as they will be located and used as an advantage. In karma debts must be paid, you cannot delay them any longer. In ones total identity a person comes face to face with him/herself.

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#### MEDITATION ON THE CARD DEATH:

Let the Student first study the overall picture of the card, then study each detail: Each symbol and image. Study the colours. Now let the Student look at the card and feel its vibrations. Write down your overall impression.

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exercise

Now paint this card with the above described colours. An outlined drawing is supplied with this lesson.

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## LESSON 123

## TEMPERANCE

The Oxford dictionary describes the word 'Temperance' to mean moderation and self restraint. The whole meaning showing what could be construed as the middle way of things. Temperance is a tarot trump that within the Golden Dawn is quite unique, for in the ritual of the Portal, two cards (before and after versions) are shown to the candidate. The object of this was to show how the esoteric meaning of the first card was too wide in scope and the second was more restricted and deeper in meaning.

Mathers' description of the first version of Temperance is as follows: 'This drawing represents the more ancient form of the 14th Key of the tarot, for which the later and more usual form of temperance was soon substituted, as better representing the natural symbolism of the path of Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with a crown of five rays, symbolising the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Fire and Water. About her head is a halo of light. On her breast is the Sun in Tiphareth. The Five-rayed Crown further alludes to the five Sephiroth of Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the Fire in Netzach - the Blood of the Lion - and the Eagle represents the Water in Hod, the Gluten of the Eagle - whose reconciliation is made by the Air in Yesod, uniting with volatised Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist are symbolic of the Paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand she bears the Torch of Solar Fire elevating and volatising the Water in Hod by the fiery influence of Geburah, with her left hand, she pours from a vase the Waters of Chesed to temperate and calm the Fires of Netzach.'

The later form of Temperance was clearly from the Biblical Chapter Ten of Revelations, with a slightly modified format. Mathers says of this: 'This later form of Temperance is the usual figure of Temperance, symbolising in a more restricted form than the preceding, the peculiar properties of this Path. It repre-

sents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatising nature, pouring together the fluidic Fire and the Fiery Water - thus combining, harmonising and temperating those opposing elements.'

'One foot rests on dry and volcanic land in the background of which is a volcano whence issue an eruption. The other foot is in the water by whose boarder springs fresh vegetation, contrasting strongly with the arid dry nature of the distant land. On her breast is a square, the emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said "few there be that find it" which alone leads to a higher and glorified life. For to pursue that steady and tranquil mean between the two opposing forces is indeed difficult, and many are the temptations to turn aside either to the right or the left - wherein, remember, are but to be found the menacing symbols of Death and the Devil.'

To fully understand this card one tends to remember the meaning of Justice, for much of its meaning is of the balancing of forces with either extreme being denied to the individual. In the Portal ritual Mathers says: 'For thus thou wilt cleave upwards by the Path of Sagittarius, through the Six Sephirah into the path of Teth answering to Leo, the Lion - the reconciling path between Mercy and Severity, Chesed and Geburah, beneath whose centre hangs the glorious Sun of Tiphareth. Therefore by the straight and narrow Path of Sagittarius, let the philosophus advance, like the arrow from the centre of Qesheth, the Bow. And this sign of Sagittarius lieth between the Sign of Scorpio - Death, and Capricornus - the Devil, so had Jesus to pass through the Wilderness, tempted by Satan.'

The sea and volcanic activity shows the chemical action of providing vapour - air. The two jugs relate to the Sephiroth of Hod and Netzach, Fire and Water (for these two Sephiroth are the base on which the angel stands) showing both extremes of temperament that the path must pass between. The Solar hexagram above her head relates to Tiphareth, to which this path leads.

The colouring of this card has the water coloured in the Water Blue of the Princess Scale. The Sky above is the translucent Oriental Blue of the Prince Scale, and the left hand jug she pours is the full colour of the Prince Scale. The right jug is the complementary Red Orange to the Princess Scale as is the fire from the Volcano. The land is the complementary Brown Orange to the Prince Scale. Her belt is the complementary yellow-gold of the King Scale, and the Sun above her head, Angels wings (which has complementary Lavender outlines for the feathers) and square on her chest are the Light Yellow of the Queen Scale. Her hair and skin is the translucent complementary lavender of the Queen

Scale.

The title of this card is 'Daughter of the Reconcilers: the bringer Forth of Life.' This relates to the position of the path on the Tree, the middle path and the revitalising of the waters of life, as shown in the card.

The alchemical meaning of this card shows that the waters of Azoth, in the Priestess above it, now undergo a change after passing through Tiphareth, here the stage is distillation. "Thou art the First Matter, the seed of the divine benediction in whose body there is heat and rain. Tincture the eagle till she weeps and the lion being weakened bleeds to death. The blood of this lion is incorporated with the tears of the eagle, and is the treasure of the whole earth. These creatures used (in their circulatory course) to devour one another." This quote from an old alchemical text describes the first version of Temperance before its modification though it equally relates to the new symbolism.

The mixing process so described is circulatory in nature and similar to distillation. In this card there are five stages of the distillation process.

1. Knowledge of the matter symbolised by the divine angel.
2. Preparation in which one obtains the blood and tears (contents of the two jugs).
3. Fire which gives maturity to the elixer (shown by the volcano)
4. The multiplication and augmentation (mixing of the waters of and measuring them.
5. This gate is projection and in this instance is only used for metals though all five stages relate.

The psychological aspect of this card shows an individual who isolates himself from the pressures that try to sway him from obtaining his goal. As he goes about this task he is constantly rectifying the situation so that things are more orderly placed. As an individual, he brings a wealth of cultural experience to those areas he goes to. He is very much the philosopher and is a stimulating person who by his creative genius finds the synthesis of his energies and directs it through the appropriate channels. He rationalises his energies based on his own type of ethics. In many respects we have a type of person who could be described in modern terms as a 'Mister Fix-it' as he is forever building, tinkering or fixing things. He is both a dreamer and a rationalist, the acknowledged Minister of religion, the philosopher, the idealist and the planner.

The number associated to this Trump is 14. Levi says:

'Fourteen is the number of fusion, of association, and of universal unity, and it is the name of what it represents that we shall here make an appeal to the nations, beginning with the most ancient and most holy.'

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DIVINATION

ON MATTERS OF Selfhood; Self Projection; new ideas; new beginnings; reactions to outside stimuli; the life force; first encounters:

In this position Temperance shows an honest personality, one who loves freedom of mind and body, who if restricted in any way becomes unbalanced, behaviour patterns go to extremes. However, if left to ones own devices, this personality creates his or her own structure and laws which walk a just and middle path. If negatively aspected this card shows little discipline and concentration. Nevertheless this card is optimistic and shows a strong influential aspect which influences affairs under the above matters to be taken forward. Careful analysis of all the positive and negative influences is given and a middle and safe path chosen, which is strengthened by awareness. The key impetus here is 'I see'.

ON MATTERS OF possessions and personal attitude towards such; personal estate and resources both physical and material; principles and feelings; management and projection; commerce, personal, commercial, governmental and national financial affairs directly relating to the self:

Temperance represents here the establishing of a workable order among disorder. To do this one must find new dimensions of thinking and expand ones resources, bringing together talents which compliment each other. The key impetus is to make secure and develop. If negatively aspected, when the going gets tough the easy way out will be looked for. Concerning money, this card shows a responsible attitude and one will receive what one is due, no more or no less. You should be frugal under the above matters then there will be no future regrets. Through dexterity and acting when the time is right one will have reasonable success. Something good can be made out of a bad situation.

ON MATTERS OF short journeys; communications; relationships; brothers, sisters, neighbours; humour; identity; early education;

books; correspondence; enlarging ones field of activity:

Temperance shows someone going to new mental horizons, awareness and intellect sharpen, hence this card is deemed fortunate on matters of education, study, writing and communication. Temperance advises you to advance beyond current thinking, broaden your subjects of reading, experiment. Ideas are put into practical applications which are progressive and functional. Associations with friends, family or neighbours are spasmodic but congenial when in contact. Journeys are frequent, but short (within the neighbourhood or city). A certain amount of wit and humour is evident here, and one will identify success with result. A diary is kept and lengthy correspondence received/sent (depending on surrounding cards). An inspirational book may be received or found. Temperance advises you to enlarge your field of activity to make room for growth. A sensible decision is made.

ON MATTERS OF the end of one stage and the commencement of another; the home and private life; buildings; land; parents; security; emotions; significant shifts in life's directions; concerning the soul; the occult in its practical terms; divination:

A tranquil mean is kept in this position by Temperance. there is little activity as this energy operates on an internal level. Generally life should be just fine for the querent under the above matters, however, if negatively aspected one experiences anxiety and depression. Nevertheless a framework is being built (or should be built) through which one can work to express oneself in the outside world. As a child you may have travelled a lot, and learnt that home security comes from within and is not an external object. If this was not realised then this card points this out. Temperance represents the diviner, one who can see or gets insights into the future. Good advice will be given which, if taken, will influence one's future for the better. It also shows retreat to the privacy of one's own home or provided housing.

ON MATTERS OF love given; creativity of selfhood; the creative will; children; entertainment; recreation; speculation; sports; the arts; gambling; fulfilling potentiality:

Here Temperance shows a balancing of the forces where either extreme is denied. One is energetic, outgoing and sporty. It represents international sport for the purpose of international relations - this also applies within one's country or community. There is a strong creative urge and a lot can be achieved if one's or a nation's creative energies are not expended - care and moderation are the keys as there is a time for movement with a

time for rest. With children there may be domination, therefore this card advises one to moderate ones expectations there as well. Potentiality will be filled in time. In areas of romance things will knit together in a subtle way - identification, although it is not necessarily permanent.

ON MATTERS OF sickness; employment; employees; relationships within the work environment; conflicts; service; ones sense of service; the acquiring of skills; psychology:

The key impetus for Temperance in this position is efficiency. On matters of employment there is harmony; if applying for a job and the presentation is good and not over or underdone there will be success. Generally what happens under the above matters is a result of ones past and present thinking and motivation - if any. Providing there is no extreme in a situation your health should be stable. If ill, you will be revitalised. Temperance represents the alchemist and profit gained through effort and through careful application.

ON MATTERS OF marriage and divorce; contracts; the other party; competitors, adversaries, and known enemies; partnerships; public relationships; social interaction; the law of compensation; what is lacking; the workings of karma:

Enemies reap what they sow, there is no mercy. The same applies to relationships, partnerships etc. Temperance advises the querent to take all factors into consideration before making any decision that will affect your future. The middle path is advised, for you will not get everything you want, therefore you must accept what you can get and make the most of it. You will find that matters will turn out far more acceptable than initially realised. To be happy, you must close your mind from temptations and look straight ahead. This card shows a charming, agreeable companion and suggests moderation in social activities.

ON MATTERS OF death and rebirth; accidents; effects of others; crime and retribution; legacies; wills; others estates and finances; joint resources; moods; sex; spiritualism; rejuvenation; mysticism; transformation; psychotherapy:

In this position the card Temperance represents the art of alchemy and its every day life workings of nature, of relationships and in the deepest recesses of the mind. Everything operates according to the laws of nature, of man and karma, hence you can only expect what is in the natural order of things under the above matters. However temperance shows that larger and

greater things can be affected though the application of ones Will, providing it adheres to the letter of the law. In matters of business etc., there is safety in moderation, concerning sex there is a unification of positive and negative energies. This card also shows gradual growth and renewal, freedom from conscious and subconscious desires.

ON MATTERS OF religion; metaphysics; philosophy; higher study and education; legal systems; morals; institutions of learning; long distance travel; exploration; public communications; the collective mind:

Although adventurous and explorative, care and logic prevail. Under the above matters Temperance says something likened unto Ecclesiastes 12:13b '...Fear God, and keep his commandments, for this is the whole duty of man'. This is not necessarily a card that implies religion, but represents the alchemical law of the cosmos and those who stray from the path have an arduous task of it. However for those walking the path there is progressive enlightenment. To those receiving Temperance here ethics are very important. There may be long distance travel which should prove beneficial. There is attendance to an institute of learning and a tuning-in to a collective understanding, hence the adherence to the ways of ones society. There may be a visit to or from a minister of religion.

ON MATTERS OF public honour; status; ambitions and goals reached; achievements; profession; the other parent; causes for disgrace; recognition; identity:

Being particular about your public image restricts your activities giving moderation to your character. In a professional role one or must be circumspect and particular, very little if any mistakes are made. This card depicts a profession that serves and although reputable there is no great recognition in the public eye. However goals are achieved, or some, and through career, meaning is found. One parent serves as an inspiration, this can even be through negative deeds which spurs one on to be what you are today. Re identity, a great deal of change is taking place, though there is stability during the change.

ON MATTERS OF friends; income; social alliances; legislation; ones attitude; group activities; government, counsellors; love received; spiritual and intellectual aspirations; ideals; fulfilment; what you yield and how you benefit others:

Temperance shows that help comes when needed, but will be

withheld while there is still a spark in you of being able to help yourself. Inspiration and help is received through groups or organisations, who give guidance or protection. It shows a large circle of friends and concern with their well being. There is stability under the above matters and prosperity. The philosopher, idealist and planner is represented here. Such a person may come into your life and instigate considerable changes. Spiritual aspirations are lofty but one keeps ones feet on the ground - common sense prevails. If you have no spiritual inclinations perhaps you should aspire a little and meditate on Oneness.

ON MATTERS OF responsibility and contribution to others; humanistic concerns; karmic debts; unresolved problems; hidden resources; the unconscious; sorrow; health afflictions; secret enemies; hospitals; secret societies; self undoing; total identification:

On one level this card shows a Universal Unity and one being pregnant with the divinity; and on another level too much restriction and narrowness blindfolds you blocking out the light. However moderation generally prevails and a channeling of energies turns experience into profit. The direction this card shows depends entirely on the nature of ones soul, for positive can become negative and negative becomes positive, for a time of transmutation is here, and if one adheres to a middle way success will stay; one grows stronger through institutions or societies. Hidden enemies cannot touch you and problems become no more. Ones self-undoing is to step off the middle path and overestimate your capabilities.

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#### MEDITATION ON TEMPERANCE:

Let the Student first study the overall picture of the card, then study each detail: Each symbol and image. Study the colours. Now let the Student look at the card and feel its vibrations. Write down your overall impression.

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exercise

Now paint this card with the above described colours. An outlined drawing is supplied with this lesson.

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## LESSON 124

## DEVIL

The Golden Dawn version of this trump is very much in the traditional mode of the figure with a few minor exceptions. The title 'Devil' is a corruption of the Latin 'diabolus', meaning adversary. Where in the previous card of Temperance we have the angel helping to prepare one and put things in order, the Devil is the exact opposite as it is his duty to break that order down so that the individual counts above the masses. In essence he entices self gratification of the physical pleasures. To him all men and women are bonded, all those, that is, that seek his way.

Of this card Mathers says: 'The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy-his feet and claws standing upon the Cubical Altar. He has heavy bat-like wings. In his left hand, which he points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life giving flame which is kindled in his torch - just as when the Sun is in Capricornus, to which cold and earthy Sign this key corresponds, Solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The Cubical Altar represents the Universe - right and left of it, bound thereto by a cord attached to a circle which typifies the centre of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands.'

The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes (the symbol of Khem). In certain aspects, the Key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figure. Beneath his feet are pentagrams on which he tramples (whence comes the title Wizard's foot) and his head is covered with the evil and reversed Pentagram. As his hands bear the torch and the horn - the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the air in his bat-like wings. Thus he represents the gross and the materialised Elemental Forces of nature; and the whole would be an evil symbol, were it not for

the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All-Powerful One (Blessed be He) which controlling law is typified by the controlling Pentagram of Light surmounting the whole. This key is an emblem of tremendous force; many and universal are its mysteries.'

The Bat-like wings refer to the Dark Powers. His head is that of a goat which relates to the God Pan (satyrs have the legs, horns and beard of a goat). Overall the figure also relates to Baphomet. Levi says: 'He is the guardian of the key to the temple. Baphomet is analogous to the dark God of Rabbi Simeon. he is the dark side of the divine face. This is why during initiation ceremonies, the member elect must kiss the hind-face of Baphomet or to give him a more vulgar name, the Devil. Now, in the symbolism of the two faces, the hind face of God is the Devil and the Devil is the hieroglyphic face of God.' The face in the inverted pentagram relates to the divine energy being sent downward into matter rather than trying to rise above it through the invocation to YHVH.

The flame he holds is inverted and this relates to the warmth and comfort he gives in darkness, but it is a comfort that tends to get one deeper into the material rather than above it. The horn he holds in his right hand shows virility and drink, the wine of the gods used for drunkenness and other debased purposes. The claws on his feet are that of an Eagle and which show his swiftness in gripping his prey. The cube he is on is the sacred altar which shows his contempt for the righteous. The two figures chained to him are man and woman who are trapped in the world of their own senses.

The bat wings in this card are the Deep Indigo of the King Scale while the background is in its translucent colour of Olive Brown of the Queen Scale, as to give the effect of a dull haze of light. The Altar is coloured in the Deep Violet Brown of the Prince Scale and the ground on which it rests is the Very Deep Olive Brown of the Princess Scale. The head and upper body of the Devil is coloured in the complementary translucent colour to the King Scale, as is the fire, horn, skin and hair of the two smaller figures. The hairy lower body on all three figures is the complementary colour to the Princess Scale.

The title of this card is 'The Lord of the Gates of Matter: the child of the Forces of Time.' For to study the path of Ayin, which this card represents, one must experience the pull of the Devil as he guards this path. He is a product not so much of the celestial but our own making, we as humans give him the added strength he needs but the choice must be ours to decide. He in

many respects is a child borne of the forces of time, an archetypal energy that gains its strength from the collective unconscious, created by time and man.

The psychological aspect of this card shows an individual who never lets up on trying to attain his goals. He has an accurate awareness of his material surroundings. His mind is such that his grasp of understanding goes from the the smallest detail to the largest. He is the typical opportunist, with each step taken being an advantage. Here we have the struggle against regimentation where the personality rebels against the whole. What we have here is an entire way of life, civilisation being manipulated by the sexual energy (through power intoxication) which has its origin in the Collective Unconscious, which in turn pushes this energy into the personal ego. This can cause ones power play to derive from lust, which becomes not only a sin but a driving force of existence. Once the personal ego surrenders itself to the whole it becomes a puppet for the whole. Here the individual must fight against the tide to establish the identity of the 'I' against all odds.

The alchemical concept of this card shows the Devil being the cornerstone of the Great Work, because his name is Lucifer, the Morning Star. His claws are on the corner stone of the Work with the male and female chained within it. It is only through the stage of the blackening (the Melanosis) that this goal can be attained, the release of the prisoners within the stone. This could be considered also as an aspect of the Nigrido prior to the release of the Spirit, shown by the card Death.

The number fifteen, according to Levi is: "the number of antagonism, and of catholicity." This relates to the Devil and God being but two halves of the same whole. This duality both makes and breaks us for it is in all of us.

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DIVINATION

ON MATTERS OF Selfhood; Self Projection; new ideas; new beginnings; reactions to outside stimuli; the life force; first encounters:

The Devil shows pre-occupation with the self, and the key impetus behind the energy (for individuals) that this card refers to is that they stand apart from the masses. One feels as a separate entity who has a need to develop into something recognised by others as different, better or worse, and there is a

quest for power. This striving for personal independence tends to tread on and use others that get in ones way. Every conceivable thing can be turned into ones advantage. There is a determination which is obstructed only by ones negative, or inhibitory thoughts. This card shows an inner power not seen in many - or perhaps it's a life situation that has power and direction beyond ones control. Great concern over ones personal affairs.

ON MATTERS OF possessions and personal attitude towards such; personal estate and resources both physical and material; principles and feelings; management and projection; commerce, personal, commercial, governmental and national financial affairs directly relating to the self:

The Devil represents self-gratification of material pleasures, the need for material comfort with property and wealth as a means to have material power. However the forces of nature and effects of time strongly influence any matter under the above. There is obsessiveness with material gain and security thereby leading to a bondage to ones possessions. Any gain financially occurs according to ones own endeavours, and again is a victim of time - fate. Generally however the Devil represents on a personal or macrocosmic vein something or someone of a 'well to do' nature. He shows development of practical skills, latent talents and planning; patience and tact is suggested, for the forces of mankind are at work here and one must learn to beat others at their own games to get anywhere.

ON MATTERS OF short journeys; communications; relationships; brothers, sisters, neighbours; humour; identity; early education; books; correspondence; enlarging ones field of activity:

Try not to be contemptuous towards relationships and family members, and avoid being anti-intellectual as this will cause many relationship problems. This card shows someone who has (or should) develop articulate communicative skills, but a danger here is a sense of false security, feeling better than others and holding the self aloof. Although freedom of expression and movement is restricted a person desires accomplishment to set him or herself above others; this sometimes acts as a challenge to better the self. However temptations and diversions usually leave one short of the mark. This card shows possible deprivation or isolation in early life and one may have not felt safe. In travel there are obstacles and affairs which must be tidied up before departure.

ON MATTERS OF the end of one stage and the commencement of

another; the home and private life; buildings; land; parents; security; emotions; significant shifts in life's directions; concerning the soul; the occult in its practical terms; divination:

Material and emotional bondage (commitments) to home, family (and or country) generally leads one to remain close to them revolving all purpose and action (one's work, earnings and values) on and for these things, hence a restriction is indicated to home and cultural environment. Real estate is bought and accumulated or desired to be owned. Matters are not ended but growth is restricted to material concerns. There may have been coldness by an emotionally upset parent in one's early environment. The Devil also represents practical occult matters - divine energy being drawn down. There is poverty and struggling for some of those getting the Devil in this position, however this depends entirely on surrounding cards. Damage to property may be caused by the elemental forces of nature - take extra care.

ON MATTERS OF love given; creativity of selfhood; the creative will; children; entertainment; recreation; speculation; sports; the arts; gambling; fulfilling potentiality:

The playful nature of Pan comes out in this position for the Devil. There is self-gratification through recreational pleasures, romance and sexual activities indulged in for the sheer pleasure of what they bring and sexual power being the end result. There is a reluctance to have children, but invariably they become the product of romantic exploits. For women, a man in their life causes strong temptation. The Devil also shows under the above matters, over concern about what other people think and how well you are going to do. There is difficulty in expressing one's individuality and creativity freely, one becomes a trapped creative spirit therefore actions are awkward and loud.

ON MATTERS OF sickness; employment; employees; relationships within the work environment; conflicts; service; one's sense of service; the acquiring of skills; psychology:

The Devil in this position alludes to the forces of nature, which can be taken literally or understood as the natural course of events in one's life. For some, time is running out and action must be taken on decisions. Concerning employment, the material security and monetary value binds people to their current positions, and if applying for a job, attracts them to it. However a job will be burdensome and take its toll on your health. The Devil shows an organisational ability, attention to detail, created structures and routines. It alludes to everyday life's mundane material affairs which one must attend to - pure exis-

tence on this earth. Health problems (if any) limit freedom until some radical change is made.

ON MATTERS OF marriage and divorce; contracts; the other party; competitors, adversaries, and known enemies; partnerships; public relationships; social interaction; the law of compensation; what is lacking; the workings of karma:

The Devil here shows alot of socialising, over indulgence in drink and unfaithfulness in thought or deed. There is more than one relationship, however, relationships challenge one to grow. Intimacy is avoided as one feels vulnerable. There is physical union but not necessarily marriage, more like brief encounters caused by magnetic attraction. One is also bound to responsibilities however, and partners limit freedom of expression. Attraction is purely physical. Social interaction is used for diversionary purposes, there may be a divorce or separation in the making. Adversaries are many - beware of snide remarks and subtle behaviour to throw you off guard. This card shows the power to cope with and handle any problems that may occur, so do not despair. If a contract is made it is binding.

ON MATTERS OF death and rebirth; accidents; effects of crime; crime and retribution; legacies; wills; others estates and finances; joint resources; moods; sex; spiritualism; rejuvenation; mysticism; transformation; psychotherapy:

Self-gratification of physical/sexual pleasures, greed, hate, lust and crime are all represented here by the Devil. Apprehension and rejection of sharing material/financial resources does not bode well for partnerships, however partnerships are bound together by a common bond - money. Difficulties with taxes brings on anxiety. The Devil represents the occult in its base form, elemental and naturalistic. The generative force is very strong here. It is good in matters of spiritual concerns, for movements are regulated/guided by a higher source. 'He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All-Powerful One..'

ON MATTERS OF religion; metaphysics; philosophy; higher study and education; legal systems; morals; institutions of learning; long distance travel; exploration; public communications; the collective mind:

Trapped in a world of physical senses the Devil does not show success in the above matters. There is a restriction of potentials, religious bigotry, loss of faith and contempt for

people whom we consider righteous; and who is more righteous than a born again. Those involved in religion twist its meaning and values to suit their own desires, a strong definition is made between good and evil. In matters dealing with the public propaganda and slander, however, this card is a powerful key if one needs to influence the public in any way. In higher education a lust for more knowledge is a driving force for the slowest learners. Although there is restriction here, limitations are usually ones own making through not having the will-power to overcome any restricting internal or external force. Once a force is overcome, progress ensues. Success is subject to time and patience. Many throw in the towel and quit too soon. The Devil shows that one has the power to succeed.

ON MATTERS OF public honour; status; ambitions and goals reached; achievements; profession; the other parent; causes for disgrace; recognition; identity:

Success is the subject of ones own making when the Devil turns up under the above matters and one will be consolidated in a chosen career, although no matter how well you could have done you feel that it is not enough. Ruthless and persistent pursuit towards goals are shown, the ego expands and experiences power. Shortcuts are made - cutting through red tape whether one is a builder, scientist, politician or bureaucrat. The Devil also represents the master of greater life or in the role of a passive partaker of the greater whole - each in their own success, possess (or experience) great power. There is also cleverness and cunning under the above.

ON MATTERS OF friends; income; social alliances; legislation; ones attitude; group activities; government, counsellors; love received; spiritual and intellectual aspirations; ideals; fulfilment; what you yield and how you benefit others:

In this position the Devil represents segregation in all forms, this separation between political systems, races, cultures etc, which is influential to ones decisions and behaviour under the above matters. There may be difficulty in working in groups due to the differences they stand for. Friendships break off and possible infidelity with friends spouses occur. In unstable empires and states rulers are killed by those who hunger for power. Destruction and breaking down the order of things occur. There is triumph over the weak and a desire for monetary gain at the expense of the masses. Nevertheless there is one positive point here: although differences are recognized, there is always a common bond which chains people together.

ON MATTERS OF responsibility and contribution to others, humanistic concerns; karmic debts; unresolved problems; hidden resources; the unconscious; sorrow; health afflictions; secret enemies; hospitals; secret societies; self undoing; total identification:

The Devil, for some, shows the philosophically orientated, the inspired thinker, and deep inner wisdom. However this card also shows there are those in pain through denial of their own inner self. This is due to fear of the unknown. There are self destructive qualities, deep psychological fears send one to seek forgetfulness in intoxication. It advises one to learn to recognise your physical limits and accept earthly responsibility. The fears described above are what each person must overcome before any wisdom is formed. There are many hidden enemies and most are internal - these must be faced. This card also shows restriction or commitments to an institution, way of life or belief.

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#### MEDITATION ON THE DEVIL:

Let the Student first study the overall picture of the card, then study each detail: Each symbol and image. Study the colours. Now let the Student look at the card and feel its vibrations. Write down your overall impression.

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exercise

Now paint this card with the above described colours. An outlined drawing is supplied with this lesson.

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